576 used now. Farewell salutation is "I'm going now; goodbye." Greeting between strangers, persons who had not seen each other for some time is "Hello, where do you come from?" No handshaking. Tübatulabal "liked to see strangers" (SM); visitors given gifts of piñons, chia, "just the same as now, we give piñons to everyone who comes up to the piñon camps" (ES); young girls enjoined to be hospitable (ante). In times of scarcity, however, food was bought; person who had stores of it "wasn't expected to give it away" (SM).

Mothers kissed children occasionally; adults did not kiss (SM).

578 Jealousy on part of man, woman, sometimes led to separations (ante; Voegelin, 1935 b, 235); jealousy over man might start 2 women fighting, but men "didn't fight that way over a woman, generally" (SM).

685 SM had never heard of any member of community
158 who deliberately set fire to others' property; insane persons (tohoyi-wut) "just had to be
[753] watched; nothing was done about them. One woman went crazy a few yrs. ago, because a witch put something in her ear and made her that way; she wouldn't go to a doctor and so she died in the Stockton asylum after she was there a year" (SM).

522 At fiestas during dances at night, if woman
[624] slipped away to keep rendezvous, when she returned
[837] dance leader would grasp her by arm, dust her off with bunch of feathers, much to everyone's amusement, woman's confusion (SM). Young mature girls, if they surprised boy of about 12 in swimming would surround him, chaff him; boy would beg to be allowed to leave and often run away crying (MM). An example of what is considered humorous occurs in anecdote of man in deer-head decoy who was mistaken for deer by mt. lion and attacked by animal; man's brother, standing off at safe distance, saw this occur, but instead of going to hunter's aid he remained where he was and "just laughed and laughed" as lion leaped on hunter.

181 Garcés in 1775 was hospitably received by (Palagewan?) group on unaugmented Kern and characterized the people as "affable and affectionate" (Garcés, 281). When first approached, Tübatulabal show marked reserve which can easily be mistaken for indifference, or even unfriendliness; in time,
[171] however, this reserve disappears, as Steward notes of Owens Valley Paiute (Steward, 1935, 238), and informants prove friendly, interested, generous, and honest. Men and women are generally energetic in their daily life, and attentive to detail in work. Women often voice expressions of sympathy for the young, weak, or suffering; when SM's pet dog was shot SM "cried and cried" for several
[674] days. I heard of only one theft among Tübatulabal during my work with them. The older members of the group, especially, have a high reputation for dependability and trustworthiness among their white neighbors.

● 516 Postures.- Men sat (a) right knee bent, weight resting on right heel; left foot flat on ground,

knee up; this commonest sitting position, referred to as mi·išit. (b) When sitting leaning against tree or other back rest, legs extended straight forward, feet crossed. (c) Sometimes sat Turk fashion, but "not much" (SM).

Women sat (a) right knee bent, right leg and inner side of foot extended backward on ground, with weight of body resting on right heel; left foot flat on ground, knee up. (b) Both legs bent under body, weight of body resting on ground, feet slightly protruding from under left thigh. (c) When sitting against tree, legs extended straight forward, feet crossed. (d) Turk fashion often used when working with materials in lap. (e) When using large portable mortars, women sat with legs extended straight out in front on either side of mortar.

Men, women used cane (nahat), 4-5 ft. long, made of willow or hard wood, "when packing something heavy"; older people used it as aid in walking over rough country; cane kept in house as regular article of use.

Direction indicated by turning head, tossing it slightly and pouting lips noticeably; FP did this habitually, SM less markedly. Amused semi-embarrassment or surprise indicated as among Mohave (Kroeber, Handbook, 729); MM, a man, used this gesture frequently, ES, a woman, sometimes; myth refers to its use by Coyote (Voegelin, 1935 b, 199). Informants gestured frequently while narrating myths, etc.; also to some degree in ordinary conversation.

AESTHETICS AND KNOWLEDGE

Aesthetics.- Although art forms relatively undeveloped save in province of basketry, Tübatulabal were not lacking in sense of aesthetic appreciation. In describing water bottles, FP, LT commented on how "pretty" container looked with red earth smeared over outside. ES thought raccoons had "pretty fur" and wondered immediately afterward why "the old timers never used coonskins." FP consented to be tattooed because it would look pretty and her autobiography contains several references to prettiness of certain objects. In commenting on landscape, however, the economic possibilities seemed of paramount importance; MM's reaction to towering wall of Sierras between Independence and Bishop, in Owens Valley Paiute region, was that the mts. were "too bare"; FP's comment about desert to E was that "one couldn't get anything to eat there."

Sketches of design elements for baskets brought forth only one comment from ES, that certain design was "hard to make." However, in another department of basketry aesthetic appreciation was manifested. Although FP stated that piñon jars (see section on Basketry) "were not given away much; they were just made to put piñons inside," and ES agreed with FP about utilitarian purposes these jars were put to, it was my impression that

[The quick placing of the hand over the mouth.-- Analyst]
[p. 57(b)]